

A  
S E R M O N,

D E L I V E R E D

Before the CIVIL and MILITARY Officers, the Members  
of FRANKLIN and ST. PAUL's Lodges, and a large  
and respectable number of the Citizens of  
MONTGOMERY COUNTY, and others,

IN THE CHURCH AT FORT PLAIN,

ON JANUARY 28th, 1800.

IN CONSEQUENCE OF THE DEATH OF

Lieutenant General George Washington.

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By JOHN FREDERICK ERNST,

GOSPEL MINISTER AT COOPERSTOWN.

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*[Published at the Request of the Hearers.]*

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COOPERSTOWN:

PRINTED BY ELIHU PHINNEY.—MD,CCC.

*THE following Discourse was not intended for publication at the time it was delivered: But as a considerable number of respectable hearers present wished to see it published, thereby to convey to their posterity a lasting Monument of the excellence of their beloved WASHINGTON, it is cheerfully submitted to the Press, with only a few additions which time and inclemency of season on that day compelled to omit. That it may deeply impress on the mind of those who heard it, and them who may read it, the memory of HIM whose death occasioned it, and with that memory a fervent desire to imitate his virtues, is the sincere wish of*

*THE AUTHOR.*

*Cooperstown, February 4th, 1800.*

Property of E. Phinney  
A Cooperstown  
S E R M O N, &c. Feb. 18<sup>th</sup> 1863

*Presented to*

*W. M. Ernst*

DEUTERONOMY, 34, 5. 10.

SO MOSES THE SERVANT OF THE LORD DIED—AND THERE  
Arose not a Prophet since in Israel like unto Moses.

*Much respected Hearers,*

*And Brethren of the Masonic Order !*

**B**Y your special desire have I appeared among you this day, to assist in paying funeral honors to our deceased illustrious General GEORGE WASHINGTON! For whose loss not only the Fraternity in general, with every individual member of this *ancient and venerable* order must feel the most profound grief; but for whom a NATION weeps.—A loss, of which we are sensible—lively sensible—but which to repair we are totally unable. All in our power to do, is, to recall to our minds all the good a merciful GOD has bestowed through HIM on our Nation; and to tell our children, that they may relate to *their* children the imitable character of WASHINGTON THE GREAT, in whom we have found talents very *rarely* united, abilities only for *us* united: displaying HIM on the resplendent canopy of the shining hosts of ancient and modern Sages, Legislators and Heroes to be a Star of the first magnitude.

To honor with solemn ceremonies the names and the lives of great national Benefactors, has, notwithstanding the *illiberal* epithets of Envy and Malice, ever been deemed one of the first duties; and to commemorate deeds of high desert, has been the supreme delight of Nations. Sacred Writ furnishes us with sever-



al instances of the practice \* and the propriety. The Psalmist says: "*The righteous shall be in everlasting remembrance.*" † And St. Paul enjoins it as a divine precept "*to render honor to whom honor is due.*" ‡ In the Book of Ecclesiasticus § we find the praises of more than a score of Worthies recorded, among which, MOSES is one most renowned. The Penman previous to his panegyrics made the following introduction: "*Let us now praise famous Men, and our Fathers that begat us. The Lord had wrought great glory by them through his great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring Prophecies: Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions. All these were honored in their generations, and were the glory of their times. They have left a name behind them that their praises might be reported—and their glory shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore—the people will tell of their wisdom and the congregation will shew forth their praise.*" And after relating the excellencies of Enoch, Noah, Abraham, Isaac and Jacob, he mentioned Moses, saying: "*And the Lord brought out of Jacob a merciful man, which found favor in the sight of all flesh, even Moses, beloved of God and Men, whose memorial is blessed. He made him like to the glorious saints and magnified him, so that his enemies stood in fear of him. By his words he caused wonders to cease, and he made him glorious in the sight of Kings and gave him a commandment for his people, and shewed him part of his glory. He sanctified him in his faithfulness and meekness, and chose him out of all men. He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face; even the law of life and knowledge, that he might teach Jacob his covenant and Israel his judgments.*"

SUCH is the Eulogy of Moses the servant of the Lord, of whom it is said in our Text: "*And there arose not a Prophet since in Israel*"

\* 2. Chron. 16, 14. † Ps. 112, 6. ‡ Rom. 13, 7. § Chap. 44=50.



*like unto Moses.*" Cannot this with great propriety be said of the illustrious deceased General? Who *can* deny it? I trust not to overstrain the chords in saying: that as the application of the one part of our text is lamentably true, that WASHINGTON *the servant of the Lord died*; so it will readily be admitted on all sides, that the other is equally applicable—there shall *not arise* a man like unto Lieut. GENERAL WASHINGTON under similar circumstances in America. Both the memorials of these illustrious Chiefs *are* blessed.—There is an Analogy—and, this Analogy is peculiarly striking.—

THE striking Analogy in the memorial of MOSES, the first Conductor of the Jewish Nation, and in the memorial of Lieut. General GEORGE WASHINGTON, the first Leader and Father of the American Nation: the *One*, as recorded in Sacred Writ—the *Other* engraven as an evidence in the hearts of Americans in general and his Masonic Brethren in particular, is therefore our present theme.

THIS Analogy we undertake to consider:

I. IN a remote manner.

II. As more proximate.

I. THE distant Analogy between Moses and Gen. WASHINGTON is worthy our consideration. First, with respect to their native countries and fatality of their progenitors.

MOSES, born in Goshen, one of the best provinces under Egyptian government, renowned for its fertility and richness of soil; from an honorable lineage, whose Ancestors in a particular covenant with the *Most High*, moved thither by invitation and divine confirmation, to secure themselves against the devastation of famine, and of which family, Levi, son to Patriarch Jacob, and

great-grand father to Moses is noted for his resolution in the affair with Shechem.

GENERAL GEORGE WASHINGTON, born in the ci-devant British colony of Virginia, well known for its profusion and wealth, from a respectable parentage, who emigrated from Britain, supposed not so much driven by necessity, like many of the first Colonists, as from views to enjoy on this side the Atlantic, greater advantages both civil and religious. Be this as it will, we may rest assured that divine Providence, having once decreed for wise and happy purposes this extensive Continent to be an asylum, could inspire with sufficient motives and produce causes for emigration in the minds of the *needy*, or the *wealthy*, or the *oppressed*. However, it may not be amiss here to remark: that both our Conductors drew their first breath in countries, where their Ancestors first enjoyed perfect rational liberty and every blessing connected therewith, in which countries tyranny and oppression did afterwards become to them insupportable.

This remote Analogy we consider farther with regard to their Education. It often happens, that whom the Lord designates for great purposes, he will have previously fitted, and not suffer him to be destitute of proper means. But it may also be asserted, that many a man could have become more useful to himself and his country, had his natural talents properly and timely *been* cultivated, and *not* remained in a total state of nature by the *inattention* or *avarice* of parents and guardians.—Moses, we know, received his education by a particular providence at Court, and became learned not only in all the wisdom of the Egyptians and all the arts and sciences peculiar to them, but also in the knowledge of the SUPREME BEING, which made him so mighty in words and fitted him to become the Deliverer of his Brethren.—Our illustrious Chief also had received an education, which not only well acquainted him with the situation, extent, laws, government, liberty and importance of his country with the advantages and disadvantages arising from a colonial dependence on



Great-Britain, and which prepared him for a Warrior, a Statesman, and what is more, a Father of regenerated America—but which, early and lastingly impressed on his mind the truth of that religion, which by a *faithful* observance of its divine precepts, “*is profitable unto all things, and has the promise of the life that now is, and of that which is to come.*”

THE parity of their first heroic exploits is lastly to be considered in this remote analogy, which proved to be an *indication* of a happy issue favorable to their respective Nations. Moses, at the age of forty, partly by natural affection and inclination, that he might learn the state of his Brethren and help them as occasion should offer itself; and partly by divine impulse, and with design, that he might give some manifestation to them, that he was raised and sent of God to deliver them, smote an Egyptian, who did oppress a Hebrew, one of his Brethren. But this he did not in a *malicious anger*, but by his *divine and special vocation* to be the RULER and DELIVERER of Israel. Which call of his, howsoever manifested, whether by his father, as Josephus saith, or immediately to himself, was evident to his *own* conscience, and this he gave as a signal to make it evident to his Brethren, but, *they understood not.*—Now, beloved Hearers and Masonic Brethren! Turn with me your minds to the environs of the Ohio, and there behold the first heroic exploit of our deceased General: when not yet in the meridian of his life, and in the service of his country, he signalized his intrepidity and skill by rescuing the remains of an ambushed and defeated army, headed by the *unfortunate* Braddock, when pressed by the conquering savages and *their* as savage Allies. Did he not then display such military talents and courage in his gallant manœuvring, as drew deservedly the attention even of OLD WARRIORS on Him, who was then in a comparative view but a Novice in the art? Was not this the *earnest* of his bravery and heroism given to his country, which afterwards was fully displayed in so many brilliant actions for its salvation—and which, after an elapse of near a score of years, was not extinguished from the memory of *that first assembly of Patriots*, who consult-

ed on measures suitable to oppose the overbearing insults of proud Albion? Certainly it was!—We now advance to the second and more interesting head of our discourse and consider

## II. THIS Analogy between Moses and Lieut. General WASHINGTON, as more proximate.

WITHOUT pointing, particularly at the exterior similitude in their statures, the one possessed of considerable stoutness of body with an august and graceful countenance, the other appearing not less majestic in his external form and dignified in his deportment, we shall turn to the nearer resemblance of their SUBLIME CHARACTER, which here justly takes the lead.

SACRED WRIT informs us, that Moses, instructed in the knowledge of the true God, grew in faith and in piety to him. Religion truly exercised and combined with natural talents, shewed its benign influence over Moses. He was according to the description given by Jesus the son of Sirach \* *a merciful Man*. In the original he is termed *ándra elíous*, a man of a compassionate, long-suffering, forbearing, patient, mild tempered disposition—not hasty to revenge. He was *calm* but firm in his proceedings. His *faithfulness*, of which the Lord himself bore testimony, was accompanied with an uncommon degree of *meekness*: which displayed itself particularly at the time when Aaron and Mirjam assumed an unwarranted freedom to talk against him. † His *integrity* in the cause and his *zeal* for the welfare of his brethren was sufficiently evident, but above all, *disinterestedness* gave an uncommon lustre to all his transactions. Before the face of the Lord could he testify against the malevolence of those in rebellion with Korah, who wrongfully charged him with *craving a supreme authority over the people*: “LORD!” said he, “*I have not taken one As from them, neither have I hurt one of them.*” This is the miniature character of the man of whom our text says: “*And there arose not a prophet since in Israel like unto Moses,*” and of whom

\* Ecclesiasticus 45.

† Numb. 12, 1.



testimony is born, "*that the Lord hath sanctified him in his faithfulness and meekness, and chose him out of ALL MEN, (especially from out of the Jewish Nation) to be an instrument in the hand of the Lord, to deliver his people from oppression and bondage.—And now, let us advert also to the character of the MAN, whom the LORD had chosen out of ALL MEN to be instrumental in delivering these UNITED STATES OF AMERICA from a foreign oppressive yoke.*

GENERAL WASHINGTON, who had faith in God and was pious. He, well instructed in the christian system, clave to it with all his heart. He was aware of the necessity of divine ordinances, and not careless or above using them repeatedly in the Congregation of the Lord. *He was pious.* Brethren of *Masonic Order!* HEARERS! "*He that hath an ear among you let him hear,*" understand and take it to heart: our justly lamented WASHINGTON, the HERO—the LEGISLATOR—the FATHER of his Country was a CHRISTIAN, and—was PIOUS!!! A rare example in the *present* day—especially among the *great* and the *strong* of the earth, when pure revealed religion and the sacred duties enjoined by it, *are* ridiculed and deemed as unbecoming good education—as superfluous for-present and future happiness. His piety was, as it always is, the neverfailing fountain from which a stream of other essential virtues flowed: Justice and Humanity, Temperance and Charity, Mercy and Humility, Sincerity with Uniformity, Modesty and Stedfastness *were* the issue. He possessed a mind clear and penetrating; a judgment sound and strong; a mien dignified and commanding; for deliberation, calmness and temper; in maturely formed resolutions, firmness and perseverance invincible; in the execution of the great charge his country had commissioned him with, strict and faithful; acting for the prosperity of America with incorruptible integrity and unwearied patriotism. He was merciful in the full sense of the word, commiserating with his fellow-soldiers, sparing the effusion of human blood both in war and in sedition—for-

bearing with his adversaries—not given to revenge himself. And, who *can* accuse him justly of ambition, or of selfishness, so common to Conquerors? Not even Calumny itself! He avoided honors *justly* bestowed on him, rather than sought them. At the return of peace he quieted the minds of the discontented and the factious—surrendered his authority into the hands from which he had received it; exemplarily teaching a beholding world, that true greatness is found *only* in humility and selfdenial. For, the satisfaction he had in the satisfaction of his fellow-citizens with his conduct, was the greatest emolument and compensation he wished to receive from a grateful country, for *all* his services during the contest. \* And since, he abandoned arbitrary power and the seducing principle of selfinterest. His example herein furnishes an instructive and lasting monument to all, who in future shall be called to the command of our army, or fill the presidential chair. In the humble and endearing scenes of private life, he was not less imitable: He was condescending to his equals—kind to his inferiors—tender to her, who was the partner of his love; in short, his public virtues were illuminated by the beams of his private character.

THESE characteristic qualities as an effluxion from piety, were not bestowed and supported by the gracious Father of lights to remain unemployed. For, God who gives to some men an un-

\* The greatness of his disinterested mind has since his death displayed itself more perspicuous, not only to an admiring world, but to his mourning country, in a section of his last will, wherein we find that he had declined to accept of a handsome present, voted him by the Legislature of Virginia, in 1785, as an evidence of its approbation of the services he had rendered the public during the revolution, amounting to the value of about £ 7250 sterling, because inconsistent with a principle he had adopted and had never departed from—namely: *not to receive peculiar compensation for any services he could render his country in its arduous struggle with Great-Britain for its rights*; and because he had evaded similar propositions from other States in the Union—unless the said Legislature should permit him to appropriate the said interest to *public uses*. Of which interest he has bequeathed £.5000 sterling as a fund to the establishment of a UNIVERSITY in a central part of the United States, in order to cultivate the *arts and sciences*, and to remove local attachments and state prejudices from our national councils, which too often become pregnant with mischievous consequences.



common share of talents, also makes opportunity for their display to his glory and the common good. As it was with the Deliverer of Israel, so we find it to be the case with the Deliverer of America. And this leads us next to consider: This proximate analogy in their official actions, whereby they were signalized and made glorious.

THE son of Sirach's Eulogy on Moses enumerates several, and some can most easily be applied to *our illustrious Chief* by the weakest capacity. Time and season will not permit us to dwell on these interesting subjects, therefore we shall only remark on them as in passing by. On the whole we have to state, that these official great actions of Moses; *were*, according to sacred record, the effect of his Faith in God, and in the surety of his vocation and appointment from God, who, not without *great reason* had revealed himself to him, as the God of Abraham, of Isaac and of Jacob. Which faith under many and great oppositions was variously exercised in obedience ~~to~~ this God, by the use of the prescribed means, which, though seemingly weak and inadequate for carnal reason, were nevertheless sufficient for the completion of the divine purposes. Now, as the deliverance of Israel *through Moses*, so was the deliverance of America, an act of *faith* accompanied with the prudent use of means, in *our beloved GENERAL*, whereby he in the course of our revolutionary war, by being frequently placed in the most perplexed situation and embarrassing circumstances—betrayed by some and deserted by others; exposed to every difficulty originating from scanty resources, unequipped and undisciplined troops and a formidable foe; yet, with a great and unshaken mind surmounting the whole, was magnified and made glorious. We shall, in representing this striking similarity, only *touch* facts.

THE Lord, said the son of Sirach, magnified Moses, so, that his enemies stood in fear of him. The Lord also magnified his servant WASHINGTON in the same manner. *The heights near Boston*, where his presence inspired firmness to an undisciplined

courageous Yeomanry, *are witnesses*—THERE he kept a powerful and well provided enemy in awe. Long-Island, York Island and New-Jersey, can bear testimony, where he was engaged with superior and well disciplined armies; where he, but with a handful of brave Warriors, checked formidable hostile legions, conducted by an experienced chief. Who remembers not his presence having been a terror to his enemies almost every where? The environs of Brandywine, the fields of Germantown, the hills of Whitemarsh, the camp at Valley-Forge and the plains of Monmouth can give satisfactory evidence. And, as Moses was magnified by the Lord in conducting the host of Israel through the Red Sea, (under no small exercise of Faith) in a dreadful stormy night, thereby forwarding the utter destruction of his enemies, who securely followed them; so was General WASHINGTON in conducting our thinned, worn down and almost dispirited remnant of patriots, under cover of a dreadful, stormy, wintry night over the Delaware, which, furiously floating with ice forbade human approach, into the fields of Trenton, there and in the plains of Princetown conquering and pursuing a secure enemy and opening to America *the road to Fortune*. He, who had commanded Moses at the Red Sea, had also inspired WASHINGTON on the banks of the Delaware with this memorable manœuvre, and—GAVE HIM SUCCESS.

We read further: that Moses by his words caused wonders to cease. The 8th, 9th and 10th Chapters of Exodus inform us, that these words were cries and intreaties to the Lord to be merciful, *even to his enemies*. Now, can it readily be supposed that General WASHINGTON, who knew his own and his country's critical situation—who loved religion and his country—who as a Christian knew his privilege and the command to exercise it—who, at the cessation of hostilities after an eight years struggle with oppression, issued his general orders to the Army "to render thanks to Almighty God for all his mercies, particularly for his overruling *the wrath of Men to his own glory* and causing the rage of war to cease among the nations;" omitted prayer?—That



himself should not have addressed the Throne of grace, to turn the hearts of his country's enemies and incline them to peace, and to grant such other blessings at the reception of which his rejoicing heart felt the warmest gratitude?—No, it cannot reasonably be supposed. An unnecessary or unasked-for gift lays proud human nature not easily under great and open acknowledgments to the giver.

WE are further informed, that the Lord made Moses glorious in the sight of Kings, *Five* which were conquered, are mentioned particularly: The Kings of Egypt and of Bashan—the Kings of the Amalekites, the Amonites and the Midianites. The great fame of our venerable Chief not only reached distant nations of Indians in America, but flew across the Atlantic, and we know he did become glorious in the sight of Kings and Princes, partly by victories *over*—or by treaties *with* them.

WE also read, that Moses established laws and statutes in Israel, that his nation might know the covenant with God and his judgments.—And, that he on the resignation of his Office and before he went to sleep with his fathers, shewed Israel their true interest in setting before them life and death, good and evil, in either worshipping or abandoning that God, who with such a powerful arm had delivered and brought them so nigh the enjoyment of their temporal felicity, closing his farewell address with exhorting them, *to set their hearts unto all the words of his testimony*. Now, that our WASHINGTON was not only a Hero and a Conqueror, but the Sage, the Legislator, the Adviser, the Admonisher and the Father of his Country, will, I hope, never be forgotten by our latest posterity. Did he not like unto Moses, before he quitted the Presidential chair, make his nation, his children, the people of these States acquainted with their true situation, interest and duty? Read his Bequest to the nation!—Meditate on his Legacy!—Let your children study it in their schools, seminaries and universities!—Did he not therein in the

most forcible manner inculcate real religion as the basis of all prosperity—that religion of which his great heart was fully persuaded and therewith embellished, I mean the religion of JESUS CHRIST? Permit me a small quotation; let it sink deep into your hearts as the words of a dying father! “Of all the dispositions and habits which lead to political prosperity, RELIGION and MORALITY ARE INDISPENSABLE SUPPORTS. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, the firmest props of the duties of Men and Citizens. The mere Politician, equally with the *pious* Man ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked: where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in Courts of Justice? And let us with *caution* indulge the supposition, that morality can be maintained *without* religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure; reason and experience both forbid us to expect that *national morality can prevail in exclusion of religious principle.*” The whole of this valuable Legacy of good advice, which he had bequeathed on his departure from public life—the result of long experience, and expressed in the language of firmness and paternal affection, should, as we have no doubt it will, be engraven deeply on the minds of his fellow-citizens, and transmitted with their sanctioning approbation to their posterity.

THE third and last proximate Analogy between our two Heroes consists in the high estimation in which both were held. Our sublime writer saith: Moses was beloved of God and Men.

THE LORD evinced his high love and esteem for Moses: in choosing *him* out of ALL Men to be his servant and investing *him* for the conduct of his people with such high authority and power; in admitting *him* as a Mediator between HIMSELF and



the people and granting *his* intercessions ; in exalting *him* before his enemies ; in protecting *him* against the rebellious clamors of mutineering clubs ; in making Moses like to the glorious saints ; developing HIMSELF to *him* ; shewing *him* part of HIS glory, at the burning bush and on the mount in the dark cloud ; making *him* to hear and to understand HIS voice ; speaking to *him* face to face and revealing HIS GREAT and TERRIBLE NAME to *him*. —What he *there* saw, heard, understood, and foretasted is inexpressible, but can I presume, without further explanation be sufficiently understood by such of my audience, who really have come from natural darkness to the divine light ; who have been admitted to behold the sublime mysteries in the inner Courts ; and who, as humble, christian-minded, exalted, well-informed and genuine Brethren can best understand and thereof partake.

THE Lord evinced his great regard further for Moses : for in the last moments of his life he ~~suffered~~ *him* not to languish under a long preceeding illness, but on the sure and irrevocable notice of his approaching dissolution, he, in the close intimacy existing between his God and himself, surrendered with calm resignation his soul into the kind and powerful hands of his Creator.—And what is more extraordinary : the LORD himself buried Moses, and his sepulchre was never discovered by any Man. Thus loved and esteemed the Lord his servant Moses ! And thus did the Lord signalize in some degree the deceased General, our illustrious Chief. He had found grace before HIM—HE chose *him* out of the tribes of America, to become its political Saviour—HE endowed *him* with the spirit of wisdom and the love of piety ; HE enabled *him* with that circumspection of conduct, that dignity of character and majestic glory, for which he is so universally famed ; HE clothed *him* with authority and power ; HE exalted *him* before, and protected *him* against the snares, the plots, the calumnies, the hidden designs of his avowed and secret enemies ; HE made *him* become acquainted with the LAW OF LIFE AND THE KNOWLEDGE OF HIS GREAT

AND TERRIBLE NAME; He also favored *him* with a short sickness, and, painful as it was, he was strengthened therein not to utter a sigh or a groan, but with undisturbed serenity rendered his spirit to HIM who gave it existence, and which, as we have ground to believe, was received in the mansions of peace. Thus he closed his course—forty-five years whereof were well spent in his country's service—for which the Lord caused his Memory to be exceedingly venerated in his death. His Sepulchre is known to us and will be to our posterity: not to idolize, but to remember and imitate him in all his public and private virtues, and to cast into oblivion all foibles and errors incident to human nature.

MOSES was also beloved of men. Though there were among the host of Israel some, who always murmured and found fault with him, yet the nation at large entertained the highest sense of esteem for him, which it evinced after his decease by instituting a solemn and public mourning for him for THIRTY days. Jews, Mahometans and Christians to this day look jointly on him with reverence as a Sage, a Legislator, an intimate Friend of the MOST-HIGH, and as an instrument of God to impart *Wisdom and Truth* to an idolatrous and ignorant world. With respect to our *venerable Chief*, who was first in war, first in peace, and whose blessed Memorial is deeply engraven in the hearts of all true Americans in general, and his Masonic Brethren in particular—notwithstanding the reiterated grumblings of a set of men, actuated by the spirit of Korah, Dathan and Abiram; who being even jealous and fearful of their own shadow, are constantly repining and displeased with every measure tending to good order and government either in Church or State. Which contemporary with *him* all around this inhabitable globe, who has seen or heard of the graceful gifts, extraordinary talents and the humble exercise of them, that does not entertain a favorable idea of *him* and admires *him* as a wisely chosen instrument in the hands of an all ruling providence to bestow blessings on the American Nation? Who is he, I ask, that will not in public or private shed



a tear for the MAN, the FATHER, whom America has lost—FOR WHOM OUR NATION WEEPS ? ? ? And now, my hearers ! after having delineated with all possible conciseness the remote as well as proximate analogy proposed, let us draw to a conclusion.

WHILE, feeling the heart-rending stroke, we may in justice drop a christian tear, yet permit me to remind you ALL of a duty we owe to GOD, to our COUNTRY and to OURSELVES.—Suffer me to admonish YOU to a sincere discharge thereof.—To acquit ourselves of the first : let us give thanks to the SUPREME BEING for having thus blessed us with a *Saviour of our Country* in the illustrious person of GEORGE WASHINGTON, furnished with such distinguished talents for repressing oppression ; for not suffering *Him* to fall by the sword of the enemy or the poignard of the mercenary ; for having blessed *His* plans both in the field and cabinet ; for having graciously spared *Him* so long unto us ; for having given *Him* grace, timely to consider and duly to prepare for “*setting his house in order*” before his approaching dissolution. Let us praise the GREAT JEHOVAH, THE LORD GOD OF HOSTS, that he has given us some sure ground to hope, that our beloved Chief was also duly prepared for those mansions, which for *their light want neither SUN, MOON OR STARS*—where trouble and strife cease and *all tears are wiped away*—wherein the *Kings of the earth do bring their honor and glory*, and where all those holy Heroes, who had gotten the victory over the beast, and over his image, and over his mark, are singing the song of Moses the servant of God, and the song of the Lamb.

WITH regard to the discharge of our second duty which we owe to our Country : let us not only keep in constant memory the patriotic and really excellent advice contained in the farewell-address cited above, but also endeavour punctually to follow the same. Let us truly revere and cherish *revealed* religion, and not think it nonsense to believe—or dishonor to profess and ed-

ucate our children in it.—Let us be united and firm in support of the government of our own choice, rather zealously to petition HEAVEN to grant *wisdom* and *energy* to our ruling powers, than unwisely and unjustly to censure, to imprecate and to calumniate them ; since it does not in the least tend to our national honor, and it is totally impossible to find perfection in imperfection. Let us carefully beware of foreign gods, foreign influence, and foreign luxury and depravity, as sure means to destroy a nation. Let us industriously mind our own business, be frugal and keep in peace, as far as in us lieth, with all the world : in order that our commerce may flourish, and every citizen may live happy under his own vine and figtree at home.

RESPECTING the acquittal of the last duty, which we owe to ourselves and which consists in the prolongation of our life in this present, and the insurance of the enjoyment thereof without misery and pain in a future state, permit the exhortation : let us fear the Lord, hate sin, embrace the all-sufficient righteousness of our blessed Redeemer JESUS CHRIST ; endeavour constantly to imitate HIM as our great and infallible pattern in obedience, love and humility towards God, and in rectitude towards our neighbour—constantly soliciting divine assistance and attending on all gospel-institutions as means proper to obtain the desired end. This duty well exercised is profitable unto all things and has the promise of present and future happiness. That it is possible for men to be rich, live in exalted stations and withal love religion and exercise its duties, our deceased venerable Chief has evinced—Let us therefore copy occasionally from his public and private virtues, and his piety as well in the legislation, the cabinet and the field, as in private life. This, and this alone will make us happy individually, and as a Nation.

BRETHREN of Masonic order ! permit a few words especially to enter your *listening ears*, and to sink deep into your affected hearts. In the deceased General, for the honor of whom you assembled to-day in this temple, you have lost a Brother, a ve-



ry bright (if not the brightest) ornament of your respectable fraternity. GRIEVE! LAMENT! LET TEARS OF SORROW STREAM DOWN YOUR CHEEKS and mingle with the mouldering ashes of HIM who was the glory of your order!—At the same time suppose his liberated spirit addressing you thus: MY BELOVED BRETHREN! Cease to lament our separation.—Reverence Religion in Masonry and exalt Masonry in the exercise of pure Religion.—Avoid modern Philosophy as undermining the basis of your order.—Practise universal benevolence and brotherly-love.—Be studious in the arts and sciences and patronise them.—Let rational liberty, order and harmony be inseparable companions. Exclude party-spirit, envy, strife and politics from your Lodges, and let them only be sacred to their primitive institution: to humanize mankind in an agreeable manner and to prepare them for an acquaintance with the precepts, mysteries, privileges, blessings and comforts of Christianity. Let every other excellence be banished therefrom and ~~be~~ against. Be careful in the choice of Officers and the ~~choice~~ of new Members. Be Masons, worthy Masons, ~~and~~ in thought, word and deed! And so let your light shine to those, said to be, yet in the dark, and, often on your own account, prejudiced against your order, until by the pleasure of OUR GREAT MASTER JESUS CHRIST, ye shall be raised and exalted into the celestial Lodge, where all strife and jarring ceases, and ALL is peace, harmony, order and praise. AMEN.



SELECTED POETRY.

COLUMBIA's Sons may now lament.  
Their Spear is broke, their Bow unbent;  
WASHINGTON lies among the dead;  
His life, but not his glory fled.

Oh! join in grief each living soul,  
Your mighty, mighty loss condole:  
The World's great friend, his Country's head,  
The noble WASHINGTON is dead!

Who now shall guide the Bark of state;  
Who now shall wield the Sword of fate:  
To guard our lives and liberty—  
Since WASHINGTON no more can be?

Most mighty God! allay our fears,  
And pity much a world:  
As thou in former time didst,  
O send another WASHINGTON!

If e'er our Land again must bleed,  
And such another Saviour need:  
Repeat thy gift in our distress,  
A WASHINGTON, mankind to bless!

THE END.

*Widdell's Book - if you  
be carefull to return it  
soon -*